

tions (kudai or khuday yolyna) in small livestock, on various occasions, and 3) in the five kopek collection made from each person when the parishioners come to the breaking of the fast (urazany bittir), the day before the holiday, or on the very day - not later. The imam buys an animal on account of this collection in order to ragale everyone (kudai). 793

The muezzin (sufi) is usually a literate Kazakh /251/ in the service of an imam. The parishioners pay him nothing.

The Kazakhs had no local or general annual holidays. Now they celebrate both annual Moslem holidays, Uraza-Bairam and Kurban-Bairam, on which they arrange races and kukbure. 796

There are very many schools (mekteb) in the steppe. In every Kirgiz volost of the Auliye-Ata uyezd there are from one to four schools maintained by wealthy people. 871

They read the same books as the Sarts. The schools are in buildings or in tents. The owner of the latter invites a teacher (molda damulla) for his children for a year from the Kazakhs. He gives him a horse, a long coat, etc. The neighbors send their children to this mullah for the payment of one tillia per year. 875

The clergy and the teachers, if they are not Sarts, are tried by biis. Bothering them with the oath for outsiders is avoided. 793

They are not rejected for bad behavior which is known by rumor. For being convicted in court they forfeit trust or their places. 875

Casting lots.

When a dispute arises in the division of land or meat over the inequality of the parts, they "throw dice" (chub tastaydy). Each of the participants in this division lays a twig, which he has separated from others by cutting it off, into the skull cap of an outside disinterested person, who turns around so as not to see which twig belongs to which person. Then this person takes out the twigs and lays them on the corresponding sides. It is not customary to declare the lots invalid (chubti buzbaydy). 627

/252/ Wagers

The Kazakhs lay a wager (chirt, sert) as to which of two persons is right, or else on the accomplishment of something, for example, not sleeping for a certain number of days, etc. In a combat or in a competition of two singers the observers, divided into two parties, sometimes lay a wager on the victory of one singer or the other. The 525

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It was in 1790 that he began to give the strongest proofs of his hatred. But before describing them, we believe it our duty to recall certain regulations made by Empress Catherine for the good of the hordes during the period when the establishment of peace seemed possible there and even close at hand.

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On August 13, 1786, on the occasion of a demand for a concession of land made by Khudai Mendy, sultan of the Middle Horde, the border authorities were commanded not only to yield it to him as well as to his subjects, but also to give assistance in money as a pure gift to every family which wished to settle.

On July 15, 1788 it was permitted to give land to Kazaks who went into Russia without requiring any confirmation for this.

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On February 28, 1789 the staff of the Kazak schools on the Orenburg line were confirmed and the salaries of the teachers and the expense of feeding the students at the cost of the government were settled. It was further commanded that their fathers be given, as encouragement, certificates of praise, gifts, etc.

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On April 30, 1789 Baron Igelstrom received an order to compose a plan for a constitution for the Kazaks based on folk customs, habits, and oral laws.

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Although Russia had already recognized the absolute necessity of re-establishing the position of khan in the Middle Horde, the khan had not yet been elected when Syrym broke every [284] kind of liaison with the governor of Orenburg and declared himself the foremost enemy of the Russians. Not satisfied with having aroused his compatriots and having attacked the inhabitants on the right bank of the Ural River, he sought help in Bukhara and sent agents into that land to this end in 1790. The Khan's atalyk replied that help would be sent, but after a certain time. Meanwhile he advised Syrym to continue his raids on the Russian border. One of the envoys who had received this reply in Bukhara was later taken prisoner by the Ural Cossacks and personally gave the most positive details about his embassy.

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In the month of March, 1791 Syrym, hoping to induce the entire Little Horde to invade Russia, convoked a great national assembly at the mouth of the Emba and had letters distributed everywhere to arouse the nation. This undertaking was not fully

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H.S. /172 cont. /

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At the beginning of the 1880's the first private society for cultural enlightenment was opened in the region "for the care of elementary education" (in Omsk). In general, education began to make considerable strides in the region beginning from the 1860's. In recent times attention has been turned to agricultural education and the spreading of skills and crafts through the region. Lower agricultural schools were opened in the uyezds in 1885 for this purpose. Finally it would be impossible not to mention the opening (in 1877) in Omsk of the Western Siberian Section of the Imperial Russian Geographical Society, which occupies an eminent place in the history of enlightenment in the region, both in the study of the region and as an educational society, and which is rallying the best local cultural forces around it.

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The dissemination of reading and writing among the Kirghiz /Kazak/ population was founded long ago. Their first elementary schools were opened even considerably earlier than those for the Russian population, but there is very little literacy in Russian among them.

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This lack of literacy in Russian among the indigenous population is explained, perhaps, by the fact that at the beginning in these schools there was not as much effort made to teach the children to read and write Russian as there was to give them a definite ideological direction. Thus the first schools were opened by the administration in 1782 in many mosques, and Tobolsk Tatars were hired as teachers in order to block the influence of the Central Asian mullahs on the Kirghiz /Kazak/ population subject to the Russians. At the same time the Kirghiz /Kazak/ were given full access to Russian schools. In the 1870's boarding schools were opened in all the uyezd towns in the Akmolinsk and Semipalatinsk oblasts exclusively for Kirghiz /Kazak/ children (later transformed into lower agricultural schools). At present nomad village schools are being opened here.

/172 cont./

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In the Turgai oblast the beginning of public education coincided in time with the founding of the oblast (1869), and 800 rubles were set aside for it. The first school, however, a Russian-Kirghiz /Kazak/ one with two classes, was not actually opened until 1879. After this the development of schools continued with considerable success. In 1883 a teachers' school was opened in Orsk in the Orenburg guberniya (next to the Turgai oblast), and a craft school in Turgai. In 1887, Russian schools appeared; in 1891, girls' elementary schools were opened in Turgai, Aktyubinsk, Kustanai, and Kara-Butak, and in 1892 mobile nomad village schools were established especially for the Kirghiz /Kazak/, with a program equal to the first two divisions of the one-class schools of the Ministry of Education. There are also about 20 church parochial schools. The largest number of schools (up to 54) are in the most populated uyezd, that of Kustanai, while there are fewer (up to 12) in the Turgai uyezd. /173/ There are no intermediate schools in the Turgai oblast. In the Ural oblast elementary education has been established quite satisfactorily. In addition to the Kazak /Cossack/ military schools here, there are schools of the Ministry of Education (Russian and Kirghiz /Kazak/) and church parochial schools. Statistical data for 1900 give a picture of the situation with regard to elementary education in the region as follows (see the table on this page /on the next page in the translation/).

H.T.
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The Ural oblast is first in number of schools, and the Semipalatinsk oblast is last. There is one school for every 3,065 persons in the region. The number of effective schools, as we see, is still very inadequate, and the idea of universal education in the region is an almost inaccessible dream.

The position of the region with regard to intermediate and special education is no better. Such important and, comparatively speaking, fairly rich cities as Semipalatinsk and Petropavlovsk do not have to this day a single intermediate school (not counting the progymnasium for boys recently opened in the former). Meanwhile the need for them is strongly felt, since the intermediate schools which exist in Omsk are over-filled. In Uralsk there is a (military) professional school and

[TEXT CONTINUES ON P. 61]

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- 142 of his skin is pale yellow, somewhat darker on the face. The hair on his head is black, straight, and thick. His nose is broad at the base and sometimes hooked, his cheekbones protrude slightly, his mouth is small, and his eyes hazel with thick black brows. His muscular strength is quite considerable (but less than
- 147 that of the Russian peasant). The Kirghiz /Kazak/ is hardened from youth on the steppe, living under the open sky, and this gives him great endurance and little sensitivity to external in-
- [151] fluences (change of temperature, bruises, wounds, etc.). For this reason the Kirghiz /Kazak/ have developed little sense of taste and smell and a blunted sense of touch, but have highly developed eyesight and hearing. The body temperature of the Kirghiz /Kazak/ is higher on the average (0.73° C.) than that
- 145 of the Russian. Sexual maturity begins at approximately the same time as for the Russian, although somewhat earlier in the
- 165 women. With all their comparative organic strength, the Kirghiz /Kazak/ are not distinguished for their longevity. Octogenarians among them are rare. /Illustration appears here. /

- 142 In general the female type is similar to the male, but somewhat weaker and finer. Quite often the head is larger in relation to the body than it is among the men (which is evidence of mental development). The facial features are more regular and expressive than among the men. Beautiful Kirghiz /Kazak/ women are not especially uncommon.

- 153 Among the intellectual abilities of the Kirghiz /Kazak/, one should mention first his memory for the setting surrounding his life (nature, people, events). In this sense the Kirghiz /Kazak/ is considerably superior to the peasant. Memory of a higher order, especially for the mastery of abstract concepts, is weak. The Kirghiz /Kazak/ has less love of knowledge than curiosity. Study (especially of mathematics) is not difficult for him, and many of the students have good capabilities. The
- 871 Kirghiz /Kazak/ do not receive schooling, and almost all of
- 802 them are illiterate. The people can count only up to 10,000 -- "tmen" (Russian "t'ma") -- the Kirghiz /Kazak/ know no numbers higher than that. (In the ordinary routine of their life, by the way, they very rarely have to count to 10,000.)

771 the Kazakhs is the form of action adopted by
797 the Russians themselves, who have long since
been taking pains to make the nomads zealous
Moslems, and have built mechets and established
mullahs, etc. for this end.

771 But the suffocating atmosphere of the
mosques can never be attractive to the nomads,
who are accustomed to the open air of the
steppes, and consequently none of the Kazakhs
attend the mechets built by the Russians.

788 Although the Kazakhs are officially
considered Moslems, the Moslem rites are only
little known by them. Of the namaz /prayers/
performed five times, they observe only the
785 morning and evening prayers. The Kazakhs have
a decided aversion to the fasts because of
inherent gluttony and because of the impossi-
bility of picking and choosing their food.

000 In summary, the religious indifference
of the Kazakhs is very conducive to the intro-
duction of a more civilized influence among
them.

871 Education. In regard to education, the
Kazakhs are at a very low stage of develop-
ment, although their ability is quite good,
as far as one may judge from those who received
some education.

[212] At the present time there is, of course,
very little literacy among the Tatar people.
Only the mullahs and functionaries can read
and write. Instead of signatures the people
use the stamps of their clans. Usually, the
instruction of the young is handled by the
mullahs who move in winter for this purpose /350/

871 somewhere into the midst of the numerous winter camps, and collect the children, almost exclusively boys, for several hours every day. The little girls learn to read and write very rarely, and only at home with their parents.

[876] The instruction consists of learning verses by heart in chorus and in a singsong voice, supplemented by dictation of Tatar phrases. In the instruction there is no unity and no definite rules. As a result it often happens that the pupils of one mullah can make out only with difficulty what is written by the pupils of another, because they have learned orthography by different rules.

674 Moral training. The evidence from juridical statistics for the nomads is very incomplete, because most of the misdemeanors and crimes remain unknown to the authorities due to the extent of the territory and the mobility of nomadic life. In addition, many crimes are concealed consciously from the Russian administration by the nomad leaders because they consider it a sufficient accounting to settle them in the native manner. Furthermore it cannot be said that justice suffers particularly because of this. In any case the people are satisfied with it and prefer a judgment according to their ancient customs to our criminal or civil court practice, which is definitely inaccessible to their concepts.

181 The character of the Kazakhs has all the qualities of the character of young nations and those, so to speak, not yet formed. In its main features their character is similar to the common Asiatic one, that is, the Kazakh has a conditional honesty and bravery as long